



Clothes Thrifting Purchase Intention among Muslim Students in Bandung: Moderating Role of Legal Awareness and Islamic Consumption Ethics

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Abstract

This study examines the determinants of purchase intention toward illegally imported second-hand clothing (clothes thrifting) among Muslim university students in Bandung, Indonesia, with specific attention to the moderating roles of legal awareness and Islamic consumption ethics. Employing a quantitative survey design, data were collected from 216 respondents through purposive sampling and analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS). The study addresses a novel intersection in the literature by testing whether religiously grounded ethical frameworks and regulatory knowledge function as behavioral moderators in the context of a legally prohibited consumer market. The results demonstrate that price, brand image, and lifestyle each exert a significant positive effect on purchase intention toward illegally imported second-hand clothing. Critically, both legal awareness and Islamic consumption ethics significantly weaken these relationships, functioning as normative and ethical constraints on consumer behavior. These findings contribute empirical evidence to the intersecting literatures of consumer behavior, Islamic economics, and regulatory compliance. This study advocates an integrative policy approach that leverages Islamic legal education and ethical literacy to direct consumer behavior toward legitimate and domestically oriented fashion consumption.

Keywords: Clothes thrifting, purchase intention, Islamic consumption ethics, legal awareness, Muslim students.

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Introduction

The global second-hand fashion market has experienced remarkable growth in recent years, driven by shifting consumer values toward sustainability, frugality, and expressive identity (Cuong, 2024). In Indonesia, this phenomenon has taken a particularly distinctive form through the practice of clothes thrifting, specifically the purchase of illegally imported second-hand clothing. Platforms such as Shopee, Tokopedia, TikTok Shop, and Instagram have accelerated the normalization of thrift shopping among younger demographics, particularly university students (Dharma, 2023). Bandung, widely recognized as the fashion and creative industry capital of Indonesia, has emerged as one of the most prominent epicenters of thrifting culture in the country. The Gedebage market stands as one of the largest thrift markets, attracting hundreds of thousands of buyers each week, predominantly university students motivated by budget constraints and fashion consciousness.

The scale of illegally imported second-hand clothes circulating in Indonesia presents a serious regulatory challenge. According to Indonesia's Central Statistics Agency (BPS), the import value of second-hand clothing surged by 607.6% year-on-year between January and September 2022 (Dharma, 2023). By 2024, an estimated 3,600 tons of illegal imported used clothing entered Indonesia, rising to at least 1,800 tons in the first half of 2025 alone (PS Engage, 2025). Despite this scale, the regulatory framework is unambiguous, Law No. 7 of 2014 on Trade (Article 47) explicitly prohibits the import of second-hand clothing on grounds of public health, domestic industry protection, and national economic interests, reinforced by Minister of Trade Regulation No. 40 of 2022 (Tempo, 2025b). According to data from the Indonesian Filament Yarn and Fiber Producers Association, at least 60 domestic textile companies have collapsed over the past two years, leaving around 250,000 employees unemployed (Tempo, 2025a).

The table 1 illustrates the trend in Indonesia's imported second-hand clothing volumes over recent years, reflecting the escalating policy challenge facing Indonesian authorities.

Table 1
Trend of Clothing Imports in Indonesia

Year	Volume (Tons, Est.)	Import Value (USD)	YoY Change
2020	< 10	< 1 million	-
2021	7	~0.5 million	-
2022	12	~1.0 million	+607.6% (Jan-Sep)
2023	~50	~1.2 million	Significant increase
2024	3,600	1.5 million	Surge
2025 (Jan-Aug)	1,800+	> 1.5 million (proj.)	Ongoing

Source: Indonesia Central Statistics Agency (BPS); PS Engage (2025); Jakarta Globe (2025); compiled by authors (2026).

Against this backdrop, the following questions emerge: do Muslim university students remain inclined to purchase illegally imported second-hand clothing despite their awareness of the prohibition? Furthermore, do legal awareness and Islamic consumption ethics function as moderating forces that attenuate the strong influences of price, brand image, and lifestyle on purchase intention? These questions constitute the central research problem of this study, and they remain largely unaddressed in the existing previous studies.

Theoretical grounding for this study is provided by the Theory of Planned Behavior (TPB) developed by Ajzen (1991), which has been extensively applied in second-hand and sustainable clothing research (Cuong, 2024; Sharma et al., 2025; Zhou et al., 2025). TPB posits that behavioral intention is shaped by three determinants: attitude toward the behavior, subjective norms, and perceived behavioral control. In the context of this study, price, brand image, and lifestyle function as attitudinal determinants shaping the inclination toward thrifting, while legal awareness and Islamic consumption ethics operate as normative and control-based moderators capable of either reinforcing or inhibiting these attitudinal influences.

Beyond the TPB, this study also utilizes Islamic consumption ethics within its theoretical framework. Islamic consumption ethics encompasses principles governing halal-haram boundaries, the prohibition of *israf* (extravagance), the concept of *tabarruj* (excessive appearance), and the obligation of *ta'ah lil hukumah* (obedience to legitimate governing authority). These principles collectively constitute a normative framework that regulates consumption behavior among Muslims beyond the realm of purely economic rationality. Scholars have argued that Islamic ethical values function as internalized behavioral constraints that moderate the relationship between economic incentives and actual consumption decisions (Mannan, 1987; Nomani & Rahnama, 1994; Qardhawi, 2021).

Similarly, the aspect of legal awareness is also relevant to the context of the phenomenon of illegally imported second-hand clothing. Soekanto (1977) conceptualized legal awareness as comprising four sequential dimensions: knowledge of legal rules, comprehension of legal norms, adherence attitudes, and behavioral compliance. In the consumer behavior context, legal awareness reflects the extent to which consumers' knowledge of prohibitive regulations shapes their purchase decisions (Andikatama & Turisno, 2024). The application of legal awareness as a moderating variable in consumption research remains underexplored, particularly in the context of prohibited goods markets in Indonesia.

Previous studies have consistently identified price as a key driver of second-hand clothing purchase intention, particularly among economically constrained student populations (Majeed et al., 2024; Murtazah & Purwanto, 2024). Brand image plays an equally significant motivational role in thrifting contexts, where consumers seek premium brands at accessible prices (Dharma, 2023). Lifestyle, particularly the adoption of sustainable fashion as an identity statement, has been demonstrated to positively predict thrifting behavior among Indonesian Generation Z consumers (Dharma, 2023; Abdullah & Febrian, 2025).

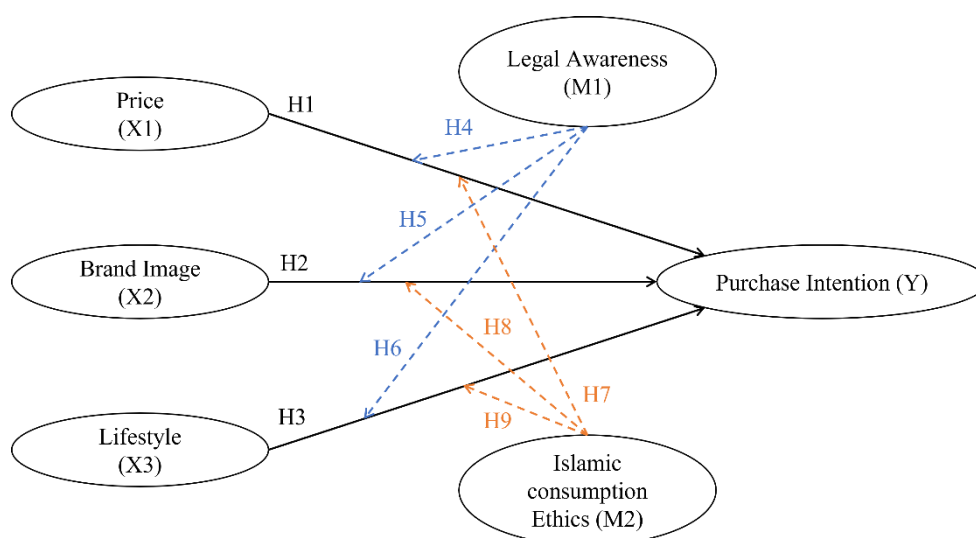
However, previous studies have not examined the extent to which legal awareness of the import prohibition or Islamic ethical principles moderate these relationships in the specific context of Muslim student consumers engaging with a prohibited product category. The legal awareness variable as a moderator in consumer behavior models remains virtually absent from the Indonesian thrifting literature. The integration of Islamic consumption ethics as a moderating variable in the thrifting context is similarly novel. No prior study has simultaneously examined both legal and Islamic ethical moderators within a single moderated structural model targeting Muslim consumers of prohibited imported goods. This dual-moderator design constitutes the principal theoretical contribution of this study.

This study addresses these gaps by testing a moderated structural model in which price, brand image, and lifestyle predict purchase intention toward imported thrift clothing, with legal awareness and Islamic consumption ethics serving as moderating variables among Muslim university students in Bandung, Indonesia. The research contributes to the intersection of consumer behavior, Islamic economics, and regulatory compliance scholarship, offering empirical insights relevant to policy design and Islamic business education.

Research Framework and Hypotheses

The conceptual framework, as illustrated in Figure 1, integrates three independent variables (price, brand image, and lifestyle) as direct predictors of purchase intention toward illegally imported second-hand clothing. Legal awareness and Islamic consumption ethics are positioned as moderating variables that may weaken these direct relationships, based on theoretical expectations derived from TPB, Islamic consumption ethics frameworks, and sociolegal theory.

Figure 1
Research Framework



The directional hypothesis that both moderators weaken the direct effects is grounded in robust theoretical logic. From a TPB perspective, both legal awareness and Islamic consumption ethics introduce normative constraints and perceived behavioral control mechanisms that override attitude-driven purchase intentions Ajzen (1991). Legal awareness activates the perceived behavioral control dimension of TPB: consumers who recognize that purchasing illegally imported clothing constitutes a legal violation are likely to perceive higher costs and risks associated with that behavior, thereby reducing the translational strength of attitudinal drivers such as price sensitivity and brand aspiration into actual purchase intention (Soekanto, 1977; Fishbein & Ajzen, 2010). Islamic consumption ethics, by contrast, operates through the subjective norm pathway: internalized Islamic values such as *ta'ah lil hukumah* and *israf*-avoidance function as self-regulatory standards that make economically rational but ethically questionable consumption less attractive (Mannan, 1987; Qardhawi, 2021).

Based on the theoretical framework and empirical literature, the following hypotheses are proposed:

H1: Price has a significant positive effect on clothes thrifting purchase intention among Muslim students in Bandung.

H2: Brand image has a significant positive effect on clothes thrifting purchase intention among Muslim students in Bandung.

H3: Lifestyle has a significant positive effect on clothes thrifting purchase intention among Muslim students in Bandung.

H4: Legal awareness moderates (weakens) the effect of price on clothes thrifting purchase intention.

H5: Legal awareness moderates (weakens) the effect of brand image on clothes thrifting purchase intention.

H6: Legal awareness moderates (weakens) the effect of lifestyle on clothes thrifting purchase intention.

H7: Islamic consumption ethics moderates (weakens) the effect of price on clothes thrifting purchase intention.

H8: Islamic consumption ethics moderates (weakens) the effect of brand image on clothes thrifting purchase intention.

H9: Islamic consumption ethics moderates (weakens) the effect of lifestyle on clothes thrifting purchase intention.

Method

Research Design and Approach

This study adopts a quantitative research design employing a cross-sectional field survey methodology. Data were collected through a structured self-administered online questionnaire distributed via Google Form. The questionnaire was disseminated to respondents through purposive identification of Muslim university student communities in Bandung, utilizing social media platforms (WhatsApp group, Instagram) and campus-based networks as distribution channels. All items were measured using a five-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree). The analytical technique employed is Structural Equation Modeling with Partial Least Squares estimation (SEM-PLS) using SmartPLS 3.0, selected for its capacity to accommodate moderating interaction effects, robustness in the absence of multivariate normality, suitability for moderate sample sizes, and effectiveness for predictive model exploration (Hair et al., 2017).

Population and Sample

The study population comprised active Muslim university students in Bandung who had previously purchased or expressed interest in purchasing illegally imported second-hand clothing. Purposive sampling was applied with three eligibility criteria: (1) active Muslim student status; (2) domicile or enrollment at a Bandung-based university; and (3) prior experience with or expressed interest in thrift clothing purchases. The purposive approach was selected because the study targets a theoretically specific subgroup (Muslim students with direct engagement with the thrifting phenomenon) and this specificity is a deliberate analytical choice rather than a limitation of sampling design. While this constrains statistical generalizability to other populations, it enhances construct validity and theoretical precision within the study's defined scope (Hair et al.,

2017). A total of 216 valid responses were obtained, satisfying the minimum sample size requirement for SEM-PLS estimation. The demographic profile is presented in Table 2.

Table 2
Respondent Demographic Profile

Category	Description	Frequency	Percentage (%)
Gender	Female	134	62.0%
	Male	82	38.0%
Age	< 19 years	17	7.9%
	19-21 years	102	47.2%
	22-24 years	76	35.2%
	> 24 years	21	9.7%
Semester	1st-2nd	32	14.8%
	3rd-4th	63	29.2%
	5th-6th	70	32.4%
	7th and above	51	23.6%
Thrifting Frequency	Never (interested only)	33	15.3%
	1-2 times	69	31.9%
	3-5 times	62	28.7%
	> 5 times	52	24.1%

Source: Data processed by authors (2026).

Measurement Instruments

All constructs were operationalized using reflective multi-item scales adapted from established literature. To maintain terminological consistency throughout the instrument, all items referring to the research object use the term illegally imported second-hand clothing or clothes thrifting interchangeably, explicitly referring to imported used garments whose trade is prohibited under Indonesian law. The complete measurement instrument is presented in Table 3.

Table 3
Measurement Instrument
(Operational Definition of Variables, Indicators, and Survey Items)

Variable	Operational Definition	Indicators	Survey Items (Questionnaire)
Price (X1)	Muslim students' perception of the suitability of thrifting clothes prices relative to quality, purchasing power, and the perceived value derived from the product.	1. Price affordability 2. Price-quality correspondence 3. Price compared to alternatives 4. Price as primary purchase motivation (Kotler & Armstrong, 2018; Majeed et al., 2024)	1. Thrifting clothes prices are affordable for me. (P1) 2. The price offered corresponds to the quality of clothing I receive. (P2) 3. Thrifting clothes is cheaper than new clothing of comparable quality. (P3) 4. Low price is the main reason I am interested in buying thrifting clothes. (P4)

Brand Image (X2)	Muslim students' cognitive perceptions and associations toward the brands of thrifted clothing sold on e-commerce platforms, encompassing reputation, prestige, and brand identity embedded in consumers' minds.	1. Superiority of brand associations 2. Strength of brand associations 3. Uniqueness of brand associations 4. Trust toward the brand (Kotler & Keller, 2016; Dharma, 2023)	1. The brands of imported used clothing sold have a good reputation in my eyes. (BI1) 2. I feel proud wearing well-known brand clothing obtained through thrifting. (BI2) 3. Thrifting clothes from certain brands has a uniqueness I cannot find in regular stores. (BI3) 4. I believe the quality of thrifting clothes brands sold is trustworthy. (BI4)
Lifestyle (X3)	Muslim students' patterns of activities, interests, and opinions that influence thrifting clothes purchase decisions, reflecting personal identity, environmental awareness (sustainable fashion), and personal style expression.	1. Activity (shopping habits) 2. Interest in fashion 3. Opinion about thrifting 4. Sustainability orientation (Plummer, 1974; Dharma, 2023)	1. I routinely search for and purchase thrifting clothes as part of my habits. (LS1) 2. I have a strong interest in following fashion trends in a budget-conscious way through thrifting. (LS2) 3. In my view, buying thrifted clothing is a smart and modern choice. (LS3) 4. I choose thrifted clothing because it supports an eco-friendly lifestyle and reduces textile waste. (LS4)
Legal Awareness (M1)	The level of understanding and knowledge Muslim students have regarding the existence of regulations or legal prohibitions on imported used clothing (thrifting imports) in Indonesia, and the extent to which this knowledge influences their purchasing behavior.	1. Knowledge of regulations 2. Understanding of legal sanctions 3. Attitude toward regulations 4. Compliance with law (Soekanto, 1977; Andikatama & Turisno, 2024)	1. I am aware that the Indonesian government prohibits the import of used clothing through statutory regulations. (LA1) 2. I understand that there are legal sanctions for those who sell illegal imported used clothing. (LA2) 3. Knowing that there is a legal prohibition makes me more cautious when purchasing imported thrifting clothes. (LA3) 4. I strive to comply with government regulations regarding used clothing

			imports in my shopping decisions. (LA4)
Islamic Consumption Ethics (M2)	Islamic values and principles that guide Muslim students' consumption, encompassing the concepts of halal-haram, israf (excess), tabarruj (excessive appearance), and the obligation to comply with state authority (ulil amri) in shopping decisions.	1. Halal and haram principles in consumption 2. Avoidance of israf (wastefulness) 3. Obedience to ulil amri (government) 4. Modesty in appearance (Mannan, 1987; Qardhawi, 2021)	1. I consider halal and haram aspects in every clothing purchase decision I make. (ICE1) 2. I avoid buying excessive and unnecessary clothing (israf). (ICE2) 3. As a Muslim, I feel obligated to follow government regulations, including regarding the purchase of imported used clothing. (ICE3) 4. I prefer to dress modestly and in accordance with Islamic law rather than merely following trends. (ICE4)
Purchase Intention (Y)	Muslim students' tendency and willingness to purchase thrifted clothing in the near future, as an expression of consumptive behavior influenced by various internal and external factors.	1. Intention to purchase in the near future 2. Purchase planning 3. Product information search 4. Preference for thrifting vs. alternatives (Cuong, 2024; Majeed et al., 2024).	1. I intend to purchase thrifted clothing in the near future. (PI1) 2. I have already planned to purchase thrifted clothing on the next occasion. (PI2) 3. I actively search for information about thrifted clothing before buying it. (PI3) 4. I prefer buying thrifted clothing over buying new clothing. (PI4)

Source: Compiled by authors (2026)

Data Analysis

SEM-PLS analysis proceeded in two stages. The first stage involved evaluation of the outer measurement model through assessment of convergent validity (factor loadings ≥ 0.70 , Average Variance Extracted/AVE ≥ 0.50) and construct reliability (Cronbach's Alpha ≥ 0.70 , Composite Reliability ≥ 0.70), supplemented by discriminant validity testing via the Fornell-Larcker Criterion and Heterotrait-Monotrait (HTMT) ratio. The second stage involved evaluation of the structural inner model through R-squared coefficients and hypothesis testing using the Product Indicator Approach for moderation analysis (Hair et al., 2017).

Result

Descriptive Statistics

Descriptive analysis reveals that price-related items recorded the highest mean values (range: 3.958–3.981), confirming price affordability as the dominant thrifting motivation. Lifestyle items followed (range: 3.569–3.606), while Islamic consumption ethics items recorded moderately high means (range: 3.764–3.787) and purchase intention items ranged from 3.690–3.704. Notably, legal awareness items recorded the lowest mean values across all constructs (range: 2.787–2.819), indicating that most respondents possess only limited awareness of the legal prohibitions governing imported second-hand clothing. Full descriptive statistics are presented in Table 4.

Table 4
Descriptive Statistics

Variable	Code	N	Min	Max	Mean	Std. Dev.
Price (X1)	P1	216	2	5	3.958	0.767
	P2	216	2	5	3.981	0.722
	P3	216	2	5	3.963	0.727
	P4	216	2	5	3.968	0.756
Brand Image (X2)	BI1	216	1	5	3.505	0.766
	BI2	216	2	5	3.481	0.747
	BI3	216	1	5	3.514	0.753
	BI4	216	1	5	3.500	0.813
Lifestyle (X3)	LS1	216	2	5	3.606	0.782
	LS2	216	2	5	3.569	0.798
	LS3	216	2	5	3.606	0.800
	LS4	216	2	5	3.579	0.761
Legal Awareness (M1)	LA1	216	1	5	2.787	0.766
	LA2	216	1	5	2.810	0.769
	LA3	216	1	5	2.815	0.755
	LA4	216	1	5	2.819	0.747
Islamic Consumption Ethics (M2)	ICE1	216	2	5	3.787	0.748
	ICE2	216	1	5	3.782	0.774
	ICE3	216	1	5	3.764	0.774
	ICE4	216	1	5	3.773	0.771
Purchase Intention (Y)	PI1	216	1	5	3.699	0.739
	PI2	216	1	5	3.690	0.754
	PI3	216	1	5	3.704	0.763
	PI4	216	1	5	3.690	0.772

Source: Data processed by authors (2026).

Measurement Model Evaluation

All constructs demonstrated satisfactory convergent validity and reliability. Loading Factor ranged from 0.818 to 0.905, exceeding the 0.70 threshold. AVE values ranged from 0.738 to 0.755, all above the 0.50 criterion. Composite reliability values ranged from 0.919 to 0.925, and Cronbach's Alpha values ranged from 0.882 to 0.893, both substantially exceeding the 0.70 requirement (Hair et al., 2017). Full results are presented in Table 5.

Table 5
Convergent Validity and Reliability

Variabel	Label	Loading Factor	AVE	Cronbach Alpha	Composite Reliability
Price (X1)	P1	0.875	0.738	0.882	0.919
	P2	0.833			
	P3	0.876			
	P4	0.852			
Brand Image (X2)	BI1	0.842	0.743	0.885	0.920
	BI2	0.866			
	BI3	0.864			
	BI4	0.875			
Lifestyle (X3)	LS1	0.887	0.749	0.889	0.923
	LS2	0.862			
	LS3	0.834			
	LS4	0.878			
Legal Awareness (M1)	LA1	0.874	0.755	0.893	0.925
	LA2	0.877			
	LA3	0.818			
	LA4	0.905			
Islamic Consumption Ethics (M2)	ICE1	0.864	0.750	0.889	0.923
	ICE2	0.860			
	ICE3	0.875			
	ICE4	0.863			
Purchase Intention (Y)	PI1	0.858	0.742	0.884	0.920
	PI2	0.869			
	PI3	0.855			
	PI4	0.863			

Source: Data processed by authors (2026).

Discriminant validity was assessed using both the Fornell-Larcker Criterion and the Heterotrait-Monotrait (HTMT) ratio. Under the Fornell-Larcker Criterion, the square root of each construct's AVE exceeded its highest inter-construct correlation. HTMT values were all below the conservative 0.90 threshold, with no ratio approaching problematic levels (Hair et al., 2017). The results confirm that all constructs are empirically distinct, supporting discriminant validity.

Table 6
Discriminant Validity

Fornell-Larcker Criterion						
	X1	X2	X3	M1	M2	Y
X1	0.859					
X2	0.508	0.862				
X3	0.374	0.460	0.866			
M1	0.117	0.121	0.055	0.869		
M2	0.138	0.159	0.178	0.452	0.866	
Y	0.615	0.566	0.513	0.239	0.313	0.861
Heterotrait-Monotrait Ratio (HTMT)						

	X1	X2	X3	M1	M2	Y
X1	-					
X2	0.574	-				
X3	0.417	0.514	-			
M1	0.128	0.134	0.074	-		
M2	0.152	0.179	0.193	0.516	-	
Y	0.691	0.639	0.569	0.262	0.354	-

Source: Data processed by authors (2026).

Structural Model and Hypothesis Testing

The results of the hypothesis testing are reported in Table 7, which shows that all hypotheses were confirmed. The structural model yielded an R-squared value of 0.846, indicating that the model explained 84.6% of the variance in purchase intentions. While this figure demonstrates strong predictive power, it should be interpreted critically to avoid concerns about overfitting. This high R-squared value is primarily due to the inclusion of predictors and their interaction terms, combined with a highly homogeneous sample. These characteristics naturally limit data variability and increase explained variance (Hair et al., 2017).

Table 7
Hypothesis Testing Results

Hypothesis	Path Coefficient (O)	T Statistics	P Values	Decision
H1: Price (X1) -> Purchase Intention (Y)	0.311	8.256	0.000	Supported
H2: Brand Image (X2) -> Purchase Intention (Y)	0.219	5.487	0.000	Supported
H3: Lifestyle (X3) -> Purchase Intention (Y)	0.209	5.631	0.000	Supported
H4: Price (X1) * Legal Awareness (M1) -> Purchase Intention (Y)	-0.098	2.446	0.015	Supported
H5: Brand Image (X2) * Legal Awareness (M1) -> Purchase Intention (Y)	-0.094	2.232	0.026	Supported
H6: Lifestyle (X3) * Legal Awareness (M1) -> Purchase Intention (Y)	-0.171	4.399	0.000	Supported
H7: Price (X1) * Islamic Consumption Ethics (M2) -> Purchase Intention (Y)	-0.111	3.138	0.002	Supported
H8: Brand Image (X2) * Islamic Consumption Ethics (M2) -> Purchase Intention (Y)	-0.166	3.690	0.000	Supported
H9: Lifestyle (X3) * Islamic Consumption Ethics (M2) -> Purchase Intention (Y)	-0.091	2.396	0.017	Supported

Source: Data processed by authors (2026).

Discussion

Direct Effects: Price, Brand Image, and Lifestyle on Purchase Intention

The results confirm all three direct effect hypotheses (H1, H2, H3), establishing that price, brand image, and lifestyle are each significant positive determinants of thrifting purchase intention among Muslim university students in Bandung. Price emerges as the strongest predictor ($\beta = 0.311$, $T = 8.256$, $p < 0.001$), consistent with the fundamental economic logic that affordability drives consumption decisions particularly among student populations operating under budgetary constraints (Majeed et al., 2024; Murtazah & Purwanto, 2024). The finding aligns with Kotler & Armstrong (2018) conceptualization of price as a critical exchange value determinant and corroborates prior thrifting studies by Dharma (2023), who documented similar price sensitivity among Indonesian second-hand fashion consumers.

Brand image ($\beta = 0.219$, $T = 5.487$, $p < 0.001$) represents the second most influential predictor, reflecting the unique motivational dynamic of thrifting in which consumers seek high-prestige brands at accessible price points. This result is consistent with the findings of Kotler & Keller (2016) on brand-consumer cognitive associations and corroborates the empirical evidence of Dharma (2023) who identified brand as the strongest predictor of thrifting purchase intention in an Indonesian Generation Z sample. The aspirational brand-seeking behavior documented in the present study reinforces the view that thrift markets in Indonesia function, at least partly, as social signaling platforms where brand acquisition provides identity and status benefits at reduced financial cost.

Lifestyle ($\beta = 0.209$, $T = 5.631$, $p < 0.001$) similarly demonstrates significant predictive power, confirming that sustainable fashion consciousness, anti-consumerist identity, and fashion-forward self-expression are substantive drivers of thrifting intention. This result extends the work of Kusnawan & Rini (2025) and Dharma (2023), who documented lifestyle influences on fashion purchase behavior in Indonesia, and resonates with the broader global literature on sustainable fashion intention (Cuong, 2024).

Moderating Effects of Legal Awareness

Hypotheses H4, H5, and H6 were all supported. Legal awareness significantly attenuated the effects of price ($\beta = -0.098$, $p = 0.015$), brand image ($\beta = -0.094$, $p = 0.026$), and lifestyle ($\beta = -0.171$, $p < 0.001$) on purchase intention. The strongest attenuation effect was observed in the lifestyle–purchase intention path. From a theoretical perspective, this pattern is consistent with the perceived behavioral control mechanism in the TPB: consumers who internalize knowledge of legal prohibitions interpret purchasing illegally imported clothing as high-risk behavior, which reduces the translational power of attitude drivers into purchase intentions (Ajzen, 1991; Fishbein & Ajzen, 2010).

The fact that legal awareness most strongly moderates the lifestyle pathway is theoretically noteworthy, suggesting that lifestyle-driven, frugal consumers, who frame their consumption as a statement of identity and sustainability, are highly responsive to the cognitive dissonance caused by awareness of the product's illegal status. When the 'sustainable fashion' narrative collides with the recognition that the product is part of an illegal import pipeline that causes harm to the domestic industry, the motivational coherence of the lifestyle argument weakens substantially.

The low mean score for legal awareness (2.787–2.819) underscores the policy significance, with the majority of respondents demonstrating only limited knowledge of Law No. 7 of 2014 and Regulation No. 40 of 2022. This gap between legal reality and

consumer awareness is a structural driver of the demand side of the illegal market. The implication is that legal literacy campaigns targeted directly at student consumers could significantly reduce demand for illicit imports, complementing the government's current supply-side law enforcement strategy.

Moderating Effects of Islamic Consumption Ethics

All three moderation hypotheses of Islamic consumption ethics were supported. Islamic consumption ethics significantly attenuated the effects of price ($\beta = -0.111$, $p = 0.002$), brand image ($\beta = -0.166$, $p < 0.001$), and lifestyle ($\beta = -0.091$, $p = 0.017$) on purchase intention. The most pronounced moderation was observed in the brand image pathway. This finding has important theoretical weight; brand aspirations in the context of second-hand shopping serve as a form of social status signaling. Islamic consumption ethics undermine this logic at its core motivation. The principle of *tabarruj* (excessive concern for outward appearance) and the prohibition of *israf* (luxury, including the accumulation of branded goods beyond actual needs) directly challenge the logic of aspirational brands that makes thrift attractive to Muslim consumers seeking status symbols. When Islamic ethical values are internalized, brand-seeking motivation loses its moral legitimacy in consumers' value systems, resulting in a significantly weaker brand image-intention relationship.

The moderation of the price-intention relationship (H7) by Islamic consumption ethics is equally theoretically important. Price sensitivity, while economically rational, can lead consumers to rationalize prohibited consumption on the grounds of financial necessity. Islamic consumption ethics disrupt this rationalization through two complementary mechanisms. First, the principle of *ta'ah lil lawah* (obedience to legitimate governmental authority) imposes a religious obligation to comply with government import bans, regardless of whether the product is affordable (Qardhawi, 2021). This principle effectively transforms secular legal prohibitions into religiously binding norms for Muslim consumers. Second, the principle of *halalan thayyiban* (the requirement that consumption be not only permissible but also beneficial) implies that even financially attractive products fail to meet Islamic consumption standards if their acquisition involves participation in an illegal trading system that harms the national economy and domestic workers (Mannan, 1987). Together, these principles form a layered ethical constraint that undermines the translation of price-intention for Muslim consumers who have internalized Islamic economic values.

Theoretical Implications

This study makes three principal theoretical contributions. First, it extends the TPB framework to the context of a legally prohibited consumer product, demonstrating empirically that both normative (Islamic ethics) and control-based (legal awareness) moderators can weaken attitude-driven purchase intentions in this context. Second, it integrates Islamic consumption ethics as a theoretically grounded and empirically validated moderating construct in consumer behavior research, advancing the operationalization frameworks of Mannan (1987) and Qardhawi (2021) in quantitative behavioral science. Third, this study provides empirical evidence on legal awareness as a moderator of behavior in the context of second-hand shopping in Indonesia, which contributes to the literature on regulatory knowledge and consumer behavior.

Practical Implications

The findings of this study provide several practical implications for several parties. For policymakers, these findings suggest that demand-side legal literacy initiatives should

complement the government's current supply-side law enforcement approach. For Islamic business scholars and educators, this study provides an empirical basis for designing ethics-based consumer education programs. For universities, the results highlight the value of integrating Islamic economic ethics and regulatory literacy into student programs as a tool for developing ethical consumers.

Conclusion

This study empirically demonstrates that price, brand image, and lifestyle are significant positive predictors of purchase intention for illegally imported second-hand clothing among Muslim students in Bandung, with price as the primary driver. Legal awareness and Islamic consumption ethics serve as significant negative moderators across all three pathways, weakening the translational effects of economic incentives and lifestyle on purchase intention.

This study's contribution lies in its demonstration that legal and Islamic ethical principles are not merely normative prescriptions but empirically measurable behavioral moderators that reshape the impact of economic and social motivations on consumer decision-making. These findings strengthen the argument for the behavioral relevance of Islamic economic theory in applied consumer research and support calls for integrating Islamic ethical literacy into university curriculum as an instrument for developing ethical consumers.

This study has several limitations that outline avenues for future research. The cross-sectional design precludes causal inference, and the purposive sample limits statistical generalizability beyond the Bandung student population. Future studies should employ longitudinal designs to explore how legal awareness and Islamic ethical values evolve across the academic year and how these changes translate into consumption behavior. Comparative studies across cities in Indonesia, or across Muslim-majority contexts, are needed to enhance external validity. Furthermore, qualitative investigations into the cognitive mechanisms through which Islamic legal and ethical awareness moderate consumer decision-making would further enrich the theoretical framework.

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